MORMONISM TRIUMPHANT!

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TRUTH VINDICATED, LIES REFUTED,

THE

DEVIL MAD,

AND

PRIESTCRAFT IN DANGER!!!

BY J. H. FLANIGAN,

Elder in the Church of Jesus Christ of Latter-day Saints.

BEING

A REPLY

TO

PALMER'S INTERNAL EVIDENCE AGAINST THE BOOK OF MORMON.

ANSWER A FOOL ACCORDING TO HIS FOLLY, LEST HE BE WISE IN HIS OWN CONCEIT.—*Solomon.*

AND ALL LIARS SHALL HAVE THEIR PART IN THAT LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE.—*Revelations* xxi, 8.

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ADDRESS TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Elder Pratt,—Doubtless you very well know what it is to be presiding, travelling from place to place, counselling, visiting and setting in order branches, preaching and writing all at the same time: such, however, have been the circumstances under which the following Reply to the Rev. Mr. Palmer has, at leisure intervals, been thrown together. You will, therefore, please to excuse and correct any want of uniformity in words or style, as I have aimed more at simple truth and matters of fact, than erudition of style or technical phraseology. As to its merits or demerits I shall be silent, and cheerfully submit it to the candid perusal and decision of all truth-lovers, whose motto is to "hear both sides of a question"—"to prove all things, and hold fast that which is good."

I find that many are disposed to credit the numerous outlandish misrepresentations against the Latter-day Saints, solely because they are not continually and forever contradicting and correcting them. This must be my only apology for letting TRUTH grapple with ERROR, in a short but fair combat, to prove the superiority of *its* cause; not by the use of "blaspheming condemnations," (which are terms used by the Rev. Mr. Palmer to scare people from the use of their understandings, lest they should perceive the uselessness of non-commissioned, sectarian, hireling priests,) but by open and equal contest, according to the "*law and testimony;*" nor can TRUTH fear the result.

Knowing that the great ocean of error may toss the bark of reason forever in vain, while an hour's use of the helm of Mighty Truth might triumphantly land the vessel in the destined port, I venture to attempt the task of steering the vessel of truth into that port to which your ocean of revealed light is capable of bearing it.

Your fellow labourer in the vineyard of the Lord,

J. H. FLANIGAN.

To President O. Pratt.

MORMONISM TRIUMPHANT.

WILLIAM PALMER, of Chatteris, Cambridgeshire, one of the "old school elect vessels of honour," comes before the public, clad in the pious sacerdotal garb of a christian, and commences his ill-becoming and vain-glorious crusade against the Latter-day Saints, by labouring most assiduously to show the origin and meaning of the word "Mormon," to exhibit the supposed errors of Mormonism, and render its foundation most hideously odious. Upon the supposition of his supposed discovery of the origin and meaning of the word Mormon he founds his arguments, and how far he has succeeded in the accomplishment of his object, will be better perceived after a short examination of his objections.

True, the onerous task, trouble, time, labour and expense, consequent on such a supposed original, unique, daring, and masterly attempt to accomplish that which hosts of other men, more wonderful but not more assuming and conceited than himself have tried, but tried in vain to accomplish, viz., to upset and defeat Mormonism, Palmer resolutely struggles under upon his own heaven-daring responsibility, after having first and foremost demanded of his friends and neighbours a sum of money quite sufficient to amply reward himself, in case he failed in his most contemptible, anti-Mormon, anti-christian crusade. Indeed, his most wonderful and remorseless attempt to expose Mormonism, has so enormously magnified in the phantoms of his own sordid imagination, that he exultingly flatters himself safely landed far beyond the powers of rival or refutation. Vain hope! groundless chimera of the brain! Mr. Palmer: did you consider your spurious and deceptive production so replete with false popularity and influence, that you had only to command and it would be obeyed? that you had only to open your foul mouth and pour out a flood of scandalous, debasing vituperation and calumny, with your malicious and downright misrepresentations and falsehoods, and Mormonism would be overthrown and nulified? that, to far outstrip your anti-Mormon predecessors and contemporaries, you had only to ransack and plunder their writings and gather out all the most silly, ludicrous, idle romance, disgusting and lying tales, and vamp them over afresh, and publish them under the new title of the *Rev. William Palmer* and Elect Baptist Parson, and Mormonism was once more doubly defeated? and Mormons were unexceptionally all bad people and fools? or was it the best and all you could do, the beginning and the end, the first and the last attempt you could make? And did you consider yourself and scurrilous, defamatory tracts, so sequestered from the gaze and scrutiny of minds accustomed to scan and decide for themselves, that you, and you only, were law-maker, law-giver, and law-enforcer and dictator, and that you had only to speak the word, and unquestionably it would all be believed and swallowed down? Or did you imagine that the scathing knife of justice would never reach and unmask you of the deceitful and hypocritical garb of sanctity and volley of lies under which you have taken refuge, and exhibit your shameless deception, blackguardism and wickedness before the eyes of a discerning public, for the withering and blasting disapprobation of all upright and truth-loving people? The volley of sarcastic and disgraceful burlesques, the bigoted epithets, and defamatory language of which he has availed himself to traduce, vilify and slander his neighbours the Latter-day Saints, is so degrading and unbecoming either a gentleman, good sense, argument or christianity, that in the end it will do us all the good that he intended harm, and himself all the harm that he intended good. The scrutinizing ordeal of a righteous tribunal, the scales of equity, and the sword of justice, will soon overtake him and amply reward him for all his evil works and evil speaking against the work of God and his peculiar people.

1.—This church of Christ has been organized by the express command of God, and

has been in rapid motion both in Europe and America, and on the Islands of the sea during the last eighteen years. Its ministers have nearly circumnavigated the globe; like the disciples of Jesus they have sacrificed all and gone forth at God's bidding without purse, scrip, or salaries. They have crossed lakes, rivers, mountains, plains, deserts, islands, seas and continents, and have planted the standard and ensign of Zion—the primitive and glorious gospel of the kingdom of heaven, borne as it has been by bright legates from the courts of glory. And now its heavenly banners, stained with the blood of martyrs, are triumphantly and proudly floating over the upright, in almost every clime and kingdom on the surface of the wide-spread globe.

Wonderously and miraculously has it been accomplished without the aid of uninspired men—invented missionary schemes and monied plans. In despite of the combined influence of deep-rooted prejudice, false tradition, bigotry, and popularity —in defiance of all the concentrated powers of wicked men and devils, hireling priests, and long-faced hypocrites, the clamour and uproar of the ignorant rabble, the frowns and scorns of the stiff-necked and haughty multitude—regardless of the united engines and battlements of modern parties, presses and pulpits,—its course has been onward. It has withstood the boisterous torrent of inhuman and barbarous persecutions of mobs, fires, swords, bayonets, cannon-mouths, wholesale robberies, exilement, hunger, imprisonment, chains, stripes, martyrdom, cool blooded, cruel inhuman butchery and death!! Overwhelmed and opposed by the corruption and apostacy of great Babylon; it has with silent and eternal power majestically moved on "like the little stone hewn from the mountain," until it has swelled its joyful assemblies from one man, *the chosen Prophet and Seer Joseph!* to not far from 200,000 souls! and still, the "strange act," "the marvellous work" of God is onward with increased zeal, and unwearied velocity; and never at any time have the children of men been able successfully to show that *it* was incompatible either to good sense, truth, or the admitted oracles of God, until a "Baptist Priest" looked into Mr. Jones's Greek Lexicon, and as he says, found the word "Mormon!" Oh, what a wonderful discovery you have made, Mr. Palmer! (But by the bye, the word "Mormon" cannot be found in any Greek Lexicon extant;) this pious statement of the "Baptist Priest" is, therefore, a downright falsehood, and the parson exclaims in his mammoth strain of reasoning, that Mormonism is therefore an "ill-assorted mass of forgery," and must be rejected, must be rejected at once! must be rejected for ever! Why? Oh, because the parson only made a sad mistake, and took the Greek word "Mormo," signifying a frightful object; which has no more to do with the religion of the Latter-day Saints than heaven has with hell!

But the "Elect Parson," having himself the exaggerating will and hardihood, and being pre-paid for the exigency, and having also to hazard losing some of his members, which would detract more or less from his fleece and leave his whole craft in danger; must, therefore, exert himself to stop the progress of Mormonism. Opines he, "if we let them alone all men will believe on them, and the Mormons will come and take away our place and nation." To accomplish his end he sets too and heaps storms of outlandish abuse, calumny and falsehoods, together with all manner of ludicrous trashy tales and objections into a pamphlet, and then flatters his benefactors that he has overthrown, and struck the death blow to Mormonism! O vain and foolish man! But if he has succeeded in making any body believe he is sincere and doing right, and has accomplished his object, it is far more than he believes himself, his chief object being the applause, popularity, and filthy lucre of a wicked world!! Now, had Mr. Palmer laid down the hypothesis that the word "Mormon" had been derived from the Greek "Mormo," with those who knew no better, there might have appeared some semblance of plausibility, and even then his premises would be erroneous; but he so far overshot the truth in asserting that the word Mormon was in Jones's Greek Lexicon, that he makes it an absolute falsehood, there being no such word there;* for the plainest of reasons, the word

* Mr. Jones's Greek Lexicon gives the word "Mormo," but is as silent as death about the word "Mormon." Donnigan's Greek Lexicon also gives the word "Mormo" and "Mormos," both words meaning a frightful object, but says nothing of "Mormon."—Parkhurst's Greek Lexicon, equally as high a Greek authority as the others, gives neither "Mormo," "Mormos," nor Mormon.

"Mormon" is not a Greek, but a word derived from the Egyptian; and the language in which the Book of Mormon was written was the "Reformed Egyptian."* Here is the testimony of Mr. Joseph Smith, who, by the gift of God, translated the Book of Mormon, the history of Ancient America and its inhabitants, nearly one half the globe, into the English language. "Mormon, literally means, more good. We say from the Saxon, *Good*; the Dane, *God*; the Goth, *Goda*: the German, *Gut*; the Dutch, *Goœt*; the Latin, *Bonus;* the Greek, *Kalos;* the Hebrew, *Tob*; and the Egyptian *Mon!* Hence, with the word *more* prefixed, or its contraction *mor*, we have the word *Mormon*, which literally means more good." † Mr. Palmer is therefore totally ignorant of Greek, or else he has told a wilful falsehood about the word Mormon. In either case his first boasted argument is met and refuted, and the foundation calmly taken from under his tottering fabric, and himself left in the quicksands!

2.—Before starting in Palmer's dusty track to examine his strongest objections against the Latter-day Saints and the Book of Mormon, let me here give the impartial reader a few specimens of his would-be mild, gentle, and christian effusions, which seem to form the *summum bonum* of his arguments:—

"A Mormon is a hobgoblin, a bug-bear; Mormons are enemies to man and need a straight jacket rather than reason; Mormons frightfully affect the minds of children; Joe Smith a wretched money digger; they are monstrous ugly frighteners; Joe Smith a lazy vagabond; Mormonism is an ill-assorted mass of forgery, imposture, and bare-faced villainy; an outrage upon common sense; corrupt patent English language; barbarising a civilized country; the characteristic of the Mormon deity is confusion, bad grammar, bad sense, nonsense, and lies, without sobriety of conception; ludicrously absurd tales, yet ingenious contrivances; it is difficult to detect the impostor; Mormon contradictions, absurdities, and falsehoods; the Book of Mormon contradicts and destroys itself—it is a gross delusion, an imposition, a snare, and a mockery; it is a designing imposition—the impostor prepared plates for the purpose; the translator was a dunce; the personal ignorance of Smith unmasks the impostor; proofs of ignorance and fraud; vulgarisms and local provincialisms huddled together; New York Yankeeism and fanatical dogmas of Joe Smith are proofs of the imposture; the impostor did not know the use of the compass; Mormonism is a forgery and should be rejected at once and for ever; interpolations and garblings of an unskilful pen; wicked hypocrites and impudent thieves; four hunded thousand Mormon fools believe the imposture; absurd in conception." Palmer prefers "the story of Susannah, Bell and the Dragon, of Sarah's seven husbands, the flights of Mahomet, and knight-errant in Don Quixote, to Mormonism." "Silly conceits, idle tales, and sophistical reasoning; never was imposture more glaring than the babble gibberish; it is the greatest ignorance and proofs of imposture; it is a pertinacity and mimicry of Holy Writ." Palmer prefers "the strolling mountebank, spouting bombast in the character of Pitt or Sheridan—or the story of Punch and Judy squeaking thunder, to Mormonism." "The impostors have murdered the inspired writers; Mormonism is apery, roguery, and impudence without eloquence; forgery and knavery shake hands on every page." Palmer thinks "Mahometanism preferable to Mormonism—it is folly animated with vice and gullability." Finally, Palmer pronounces "all Mormons fools and void of common sense."

This is only a faint view of the numerous pious breathings and conclusions of this "elect" minister of the Baptists, on his first eight pages; and on the first page of his second tract we notice the following: "Who is Joe Smith? a sorcerer! a liar! an impostor! a vagabond!" &c., &c.; and on his fifth page of the same, "They were addicted to vicious habits! lazy! drunkards! dishonest! liars! dupes! weathercocks! and American brutes!!!". Oh, shame! where is thy blush for such a sublime stretch of "elect" Baptist, pious christian language? What shall we say to the above? comment is quite needless; suffice it to say, "out of the abundance of the heart the mouth speaketh." After such a flood of traducing patriotic Baptist eloquence and epithets, I would ask, must not this "elect" Baptist pastor in Chat-

* Book of Mormon, p. 523.

† See Times and Seasons, vol. iv., page 194.

teris have a very foul heart and mouth too, after pouring out against his neighbours with so much Satanic zeal such a torrent of abuse? *O tempore! O mores!* Mr. Palmer would be well fitted after such a week's work to ascend his pulpit and preach a good pious Sunday Baptist sermon But when we reflect that he is prepaid finely for the above, and paid too for preaching, what does it matter to an "elect" Baptist pastor like him? Nothing! He could go home and sing with great propriety—

> "What makes all doctrines plain and clear?
> Why, twice two hundred pounds per year:
> And what was proved quite plain before,
> Proved false again for two hundred more."

There are two modes of establishing our reputation—to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumny is not only the greatest benefit a rogue can confer upon us, but it is also the only service he will perform for nothing. Will not his upright Baptist friends feel themselves rather disgraced, and will they not reprimand and discountenance such a monstrous, unprincipled, unchristian, hypocritical deceiver? Good sense, good manners, good principles, and good people all demand it—justice, innocence, truth, and christianity demand it—the love of God and his commandments all require it; and those who countenance, uphold and support such unholy inhumanity and wickedness, will be partakers with him in his evil deeds, and may expect the same chastisement from the Supreme Judge of all flesh.

Now, of all the objections of the opposers of Mormonism, let me ask which of their statements can be believed? If the foundation and elements of *Mormonism* be so erroneous, would not so many mighty engines of modern christianity of which the world boasts, have long since proved it so, and defeated its progress and object? We may answer, yes; and if truth forms any part of the implements employed against the Saints by their opposers, would it be divided against, and contradicting and opposing itself, as our opponents are each other? Surely not; their evidence comes in like the testimony of the enemies of Christ and his disciples—they contradict themselves, and therefore to reasonable minds prove nothing.

Mr. Palmer declares that "Mormon" is a Greek word. Dr. Thomas, of London, declares there is no such word as "Mormon" in any language, living or dead. So much for that. Mr. Hays and others writing against us, declare "that Joe Smith and Harris are the authors and publishers of the Book of Mormon," while Messrs Livesy, Palmer, and others declare that Solomon Spaulding wrote the Book of Mormon. Others declare that the book was written by Cowdrey and Harris as they copied it from the lips of Joe Smith, as he translated it from brass plates by the *Urim and Thummim.* Others again declare that it was altered and written by Sidney Rigdon from the "manuscript found." Indeed it would require an unusual stretch of faith and credulity to attempt to believe the numerous conflicting, absurd, and contradictory tales that our enemies rack their very brains to invent and circulate against the Latter-day Saints. And whether the Latter-day Saints are right or wrong, one thing is certain, they have the truth and scripture on their side; and their opposers have every time exposed their own pious lies, ignorance, ill-will, and incompetency to expose or defeat them.

3.—The old worn out silly tale of Solomon Spaulding, a crazy Baptist preacher writing a romance to murder time, and afterwards Sidney Rigdon getting hold of it, and with Joe Smith's superintendency, Cowdrey and Harris's penmanship manufacturing it into the Book of Mormon, has been so often refuted and exploded that nobody pretends to notice or credit it in the least, or make any use of it, except those who, like Palmer, have no other materials but those ransacked and plundered from Turner, Caswell, How, Chambers, Harris, &c., &c., who have republished until their "Old Joe Smith," "Money Digging," and "Spaulding Yarns" have become so stale and completely worn out, they are "no go" any longer; and who prefer the stories of Bell and the Dragon, of Susannah, of Sarah's seven husbands in the Apocrypha; the flights of Mahomet from world to world, recorded in the Koran; or the adventures of a knight-errant in Don Quixote; or the account of

Solomon's courtships, and seven hundred wives and three hundred concubines,* to Mormonism, to truth, and the testimony of thousands of living unimpeachable witnesses. But for the satisfaction of those who may never have heard the Spaulding tale contradicted, I will here state, that, in the kind providence of God, my days have been in the immediate vicinity of the organization, rise, and history of this church in North America, and therefore should know more and better of those matters and circumstances connected with it, than those perhaps six thousand miles off, who never knew nor saw them, and who profess to know so much about the character of every body but themselves.

The Spaulding story about the Book of Mormon being made from the "manuscript found," never was dreamed of nor invented until some three years after the book was published and the church organized. In the year 1830 the Book of Mormon was published, and the church organized in the State of New York. In the year 1833 one Doctor Hulbert,† who was excommunicated from the church for unrighteous and immoral conduct, and afterwards was bound over to keep the peace in a sum of 500 dollars for threatening to murder Joseph Smith, immediately set too, and with the assistance of some hireling priests, of different sects, named Stores, Bentley, Clapp, and How, published a book, entitled "Mormonism Unveiled," in which the reputed Spaulding story appeared before the public for the first time in print. It is but due to state, before "Mormonism Unveiled" was published, the character and reputation of Hulbert became so notoriously bad, that it was considered best by his own party not to publish in his name, so Mr. E. D. How, of Painsville, Ohio, was forthcoming with a sum of 500 dollars. Hulbert took the money and delivered up the manuscript, and thus "Mormonism Unveiled" became the adopted offspring of Mr. How. Sidney Rigdon, who is said to be the transformer of the Book of Mormon from the Spaulding romance, by the bye, never had the opportunity of seeing the Book of Mormon till some six months after it was published, that is if his own testimony may be admitted, and the testimony of Mr. Parley P. Pratt, who first carried the book, and preached the doctrine of the Latter-day Saints to him. I will here insert their testimony.

Mr. Parley P. Pratt, in his answer to L. R. Sunderland's "Mormonism Exposed," writes thus:—

"About A.D. 1827, Messrs. A. Campbell, W. Scott, and S. Rigdon, with some others, residing in Virginia, Ohio, &c. came off from the Baptist, and established a new order under the name of Reformed Baptist, or Disciples; and they were termed by their enemies Campbellites, Rigdonites, &c. This reformation, as to its doctrine, consisted principally of the baptism of repentance for the remission of sins, &c. And Mr. Rigdon in particular held to a literal fulfilment, and application of the written word, and by this means he was an instrument to turn many from the false notions of sectarianism, to an understanding of the prophecies touching the great restoration of Israel, and the mighty revolutions of the last days. Many hundred disciples were gathered by his ministry throughout the lake country of Ohio, and many other preachers stood in connexion with him in these principles. I was then pursuing an agricultural life, and mostly occupied in converting the wilderness into a fruitful field; but being a member of the Baptist church, and a lover of truth, I became acquainted with Mr. Rigdon, and a believer in, and a teacher of the same doctrine. After proclaiming those principles in my own neighbourhood and the adjoining country, I at length took a journey to the State of New York, partly on a visit to Columbia county, N. Y., my native place, and partly for the purpose of ministering the word. This journey was undertaken in August, 1830. I had no sooner reached Ontario county, N. Y., than I came in contact with the Book of Mormon, which had then been published about six months, and had gathered about fifty disciples, which were all who then constituted the Church of Latter-day Saints. I was greatly prejudiced against the book, but remembering the caution of Paul, "Prove all things, hold fast that which is good," I sat down to read it, and after carefully comparing it with the other scriptures, and praying to God, He gave me

* 1 Kings xi., 3.

† He was not a Doctor by profession, but being the seventh son was called Doctor.

the knowledge of its truth by the power of the Holy Ghost; and what was I that I could withstand God? I accordingly obeyed the ordinances, and was commissioned by revelation and the laying on of hands to preach the fulness of the gospel. Then, after finishing my visit to Columbia county, I returned to the brethren in Ontario county, where, for the first time, I saw Mr. Joseph Smith, jun., who had just returned from Pennsylvania to his father's house in Manchester. About the 15th of October, 1830, I took my journey, in company with Elders O. Cowdery and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and then for the first time his eyes beheld the Book of Mormon; I, myself, had the happiness to present it to him in person. He was much surprised, and it was with much persuasion and argument that he was prevailed on to read it; and after he had read it, he had a great struggle of mind before he fully believed and embraced it; and when finally convinced of its truth, he called together a large congregation of his friends, neighbors, and brethren, and then addressed them very affectionately for nearly two hours, during most of which time both himself and nearly all the congregation were melted into tears. He asked forgiveness of every body who might have had occasion to be offended with any part of his former life: he forgave all who had persecuted or injured him in any manner, and the next morning himself and wife were baptized by Elder O. Cowdery. I was present; it was a solemn scene: most of the people were greatly affected; they came out of the water overwhelmed in tears. Many others were baptized by us in that vicinity, both before and after his baptism, insomuch that during the fall of 1830, and the following winter and spring, the number of the disciples were increased to about one thousand; the Holy Ghost was mightily poured out, and the word of God grew and multiplied, and many priests were obdient to the faith. Early in 1831, Mr. Rigdon having been ordained under our hands, visted Elder J. Smith, jun. in the state of New York, for the first time, and from that time forth rumour began to circulate that he, Rigdon, was the author of the Book of Mormon.

"The Spaulding story never was dreamed of until several years afterwards, when it appeared in 'Mormonism Unveiled'—a base forgery, by D. P. Hulbert, and others of a similar character, who had strove to account for the Book of Mormon in some other way than the truth. In the West whole neighbourhoods embraced Mormonism after this fable of the Spaulding story had been circulated among them: indeed, we never conceived it worthy of an answer, until it was converted, by the ignorant and impudent religious editors of this city, into something said to be positively certain, and not to be disputed. Now, I testify that the forgers of the Spaulding lie (concerning S. Rigdon and others) are of the same description as those who forged the lie against the disciples of old, accusing them of stealing the body of Jesus, &c."

Having said so much respecting the "manuscript found," I shall add a few more remarks and then close the subject. Sufficient has already been said to prove clearly to every candid mind that the whole story is not reconcilable with the facts, as stated by the originators themselves; and by its various contradictions completely destroys itself, and proves it to be a base fabrication.

It is evident, from Hulbert's own statement, that he obtained the manuscript from Mrs. Davieson; but, after comparing it with the Book of Mormon, he found there was no correspondence or similarity between them either in style or contents; therefore, to cover his own shame he resorts to the supposition, without a particle of presumptive evidence, that S. Spaulding had written a different kind of novel, and the probability was that it had been converted into the Book of Mormon. Mr. Hulbert makes the following statement respecting the manuscript which he had in his possession: "this is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment in a cave, but written in modern style, giving a fabulous account of a ship being driven upon the American coast while proceeding from Rome to Britain, a short time previous to the Christian era; this country being then inhabited by the Indians." Now any one who has read the Book of Mormon knows that the contents are altogether dissimilar from this description.

According to Mrs. Davieson's account, the manuscript was given up to Hulbert on the condition that it should be printed and one-half the proceeds accruing be

paid to her. But he afterwards writes to her that the manuscript did not read as he expected, and he should not print it. After all, then, it appears the whole story is traced to the source, which is nothing more than the *ipse dixit* of a vagabond and a fugitive from justice, the veritable D. P. Hulbert. This is the principal plea which is depended upon for rejecting the Book of Mormon. Such, then, is the history of the Spaulding lie; it no doubt has afforded many a pretext for rejecting the truth, but it never prevented a sincere lover of truth from embracing the message which God has sent again to the children of men. Why? Because they would search and prove the matter for themselves, without any regard to what others might do. I know the Book of Mormon to be true; and all the inventions and slanders which the devil and his servants can invent will never shake my faith in it. The evidence on which it rests cannot be overthrown. It will continue to roll on with accelerated speed; and all opposition, no matter from what source emanating, will be overcome and crushed beneath its universal prevalence.

The following letter was written by Elder Rigdon, on the same subject:—

Commerce, May 27, 1839.

"Messrs. Bartlett and Sullivan,—In your paper of the 18th instant, I see a letter signed by somebody calling herself Matilda Davieson, pretending to give the origin of Mormonism, as she is pleased to call it, by relating a moonshine story about a certain Solomon Spaulding, a creature with the knowledge of whose earthly existence I am entirely indebted to this production; for surely, until Doctor Philastus Hulbert informed me that such a being lived, at some former period, I had not the most distant knowledge of his existence; and all I now know about his character is, the opinion I form from what is attributed to his wife, in obtruding my name upon the public in the manner in which she is said to have done it, by trying to make the public believe that I had knowledge of the ignorant, and according to her own testimony, the lying scribblings of her deceased husband; for if her testimony is to be credited, her pious husband, in his life-time wrote a bundle of lies, for the righteous purpose of getting money. How many lies he had told for the same purpose while he was preaching, she has not so kindly informed us; but we are at liberty to draw our own conclusions, for he that would write lies to get money, would also preach lies for the same object. This being the only information which I have, or ever had, of the said Rev. Solomon Spaulding, I, of necessity, have but a very light opinion of him as a gentleman, a scholar, or a man of piety; for had he have been either, he certainly would have taught his pious wife not to lie, nor unite herself with adulterers, liars, and the basest of mankind.

"It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was in Pittsburgh, and who is said to have kept a printing office, and my saying that I was concerned in the said office, &c., &c., is the most base of lies, without even the shadow of truth. There was no man by the name of Patterson, during my residence at Pittsburgh, who had a printing office; what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business, and failed before my residence there. This Mr. Patterson, who was a Presbyterian preacher, I had a very slight acquaintance with during my residence in Pittsburgh. He was then acting under an agency, in the book and stationery business, and was the owner of no property of any kind, printing office or anything else, during the time I resided in the city.

"If I were to say that I ever heard of the Rev. Solomon Spaulding and his hopeful wife until Dr. P. Hulbert wrote his lie about me, I should be a liar like unto themselves. Why was not the testimony of Mr. Patterson obtained to give force to this shameful tale of lies? the only reason is, that he was not a fit tool for them to work with: he would not lie for them, for if he were called on he would testify to what I have here said.

"Let me here, gentlemen, give a history of this Dr. P. Hulbert and his associates who aided in getting up and propagating this batch of lies.

"I have seen and heard, at one time and another, by the persecutors and haters of the truth a great deal about the eminent physician, Dr. Hulbert. I never thought the matter worthy of notice, nor probably ever should, had it not made its appear-

ance in your paper, or some one of equal respectability. And I believe, gentlemen, had you known the whole history of this budget of lies, it would never have found a place in your paper. But to my history.

"This said Doctor was never a physician at any time, nor anything else but a base ruffian. He was the seventh son, and his parents called him Doctor: it was his name, and not the title of his profession.

"He once belonged to the Methodist church, and was excluded for immoralities. He afterwards imposed himself on the church of Latter-day Saints, and was excluded for using obscene language to a young lady, a member of the said church, who resented his insult with indignation, which became both her character and profession.

"After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work. He soon found assistance; a pious old deacon of the Campbellite church, by the name of Onis Clapp, and his two sons Thomas J. Clapp and Matthew S. Clapp, both Campbellite preachers, abetted and assisted by another Campbellite preacher by the name of Adamson Bentley. Hulbert went to work, catering lies for the company. Before Hulbert got through, his conduct became so scandalous that the company utterly refused to let his name go out with the lies he had collected, and which he and his associates had made, they therefore substituted the name of E. D. How. The change, however, was not much better. There were scandalous immoralities about the How family of so black a character, that they had nothing to lose, and became good tools for this holy company to work with. A man of character would never have put his name to a work which Hulbert was concerned in. But while Hulbert was busily employed in the service of the company, old Deacon Clapp was employed in taking care of his wife. How many others of the company aided in this business must be left to futurity to disclose. At a certain time, Hulbert being out till a late hour in the night, returned to his house, and in going to his bed room where his wife was, behold, and lo! there was the pious old deacon, either in bed with his wife, or at the side of it. He had a five-dollar bank note in his hand, and his dress was rather light to suit the Doctor's taste, for he was not quite as well off as was Aaron when he offered sacrifice, not even having on a pair of 'linen breeches.' Hulbert laid hold of him and called for help, which soon came to his assistance. The pious old deacon was arraigned before a justice of the peace, and was on the eve of being bound over for his appearance to the county court, when to put an end to the evils which might result from his pious care of Mrs. Hulbert, he kindly offered a yoke of oxen and a hundred dollars. This was accepted. Hulbert took his wife, and left the country forthwith; and the pious old deacon and his sons, and the good Mr. Bentley, are left to wear out the shame of their great effort to destroy the character of innocent men whom they never dare meet in argument. The tale in your paper is one hatched up by this gang before the time of their explosion.

"It has always been a source of no ordinary satisfaction to me to know, that my enemies have no better weapon to use against me or the cause in which I am engaged than lies; for if they had any better, they would certainly use them. I must confess, however, that there is some consistency in our persecutors, for as truth can never destroy truth, it would be in vain for our persecutors to use truth against us, for this would only build us up; this they seem to know, and lay hold of the only available means they have, which are lies; and this indeed is the only weapon which can be, or ever has been used against the truth. As our persecutors are endeavouring to stop the progress of truth, I must confess that they act with a degree of consistency in the choice of means, namely, lies; but if truth would do it, they would surely not have recourse to lies.

"In order to give character to their lies, they dress them up with a great deal of piety; for a pious lie, you know, has a great deal more influence with an ignorant people than a profane one. Hence their lies came signed by the pious wife of a pious deceased priest. However, his last act of piety seems to have been to write a bundle of lies, themselves being witnesses; but then his great piety sanctifies them, and lies become holy things in the hands of such excessive piety, particularly when they are graced with a few Reverends; but the days have gone by when people are to be deceived by these false glossings of Reverend's sanctions; the intelligent part

of the communities of all parts of the country, know that Reverends are not more notorious for truth than their neighbours.

"The only reason why I am assailed by lies is, that my opposers dare not adventure on argument, knowing that if they do they fall. They try, therefore, to keep the public from investigating, by publishing and circulating falsehoods. This I consider a high encomium on both myself and the cause I defend.

"Respectfully,

"S. RIGDON."

4.—Mr. Palmer, says the story of the Book of Mormon, "ranges over a period of 1000 years." I beg to inform Mr. P. that the history of that book ranges over a period of 2600 years. So you have only made another mistake of 1600 years. I would advise you, Mr. P., before saying much about the Book of Mormon, to read it through, which may prevent you from falsifying it, unless you are determined to misrepresent every thing you lay your tongue to.

5.—Mr. Palmer has just learned that the Mormons have another book called "Doctrine and Covenants;" at this he seems still more astounded than at the Book of Mormon. What makes this so marvellous in his eyes is, that any thing purporting to be a revelation from God to man, should mention any thing about temporal affairs. Or, in his own words, "as if to complete the farrago, and perfect a climax of most blaspheming absurdity, we observe revelations which contain directions for translating the plates, organizing the church, making regulations and provisions for the poor, licensing preachers, the building of houses, temples and cities; the purchasing of lands for the building of Mount Zion; the laying out and regulation of city plots; and also what is, and what is not good for medicines and the food for both man and beasts;" among which tobacco is mentioned as not being good for man, but only for sick cattle. From this we are to understand that for God to give a revelation containing directions how, where, and when, and of what materials to make or translate a record; or to come on the earth himself personally and engrave with his own finger on the tables of stone, some 5000 years ago, would be all perfectly right, consistent and pious, when read in the Bible, and passing through the lips of a Baptist parson; but when anything similar is found in the Book of Mormon, or Doctrine and Covenants, professing to be a revelation from God in these days, it becomes "blaspheming absurdity" to such unwise bigoted judges as Palmer. When revelations are found in great abundance in the Bible, containing directions about organizing churches in "the wilderness," at Rome, at Corinth, at Ephesus, at Judea, at Greece, at Macedonia, at Galatia, at Colosse, at Thessalonica, and the Seven Churches in Asia, and to all churches of the saints, for upon the rock of revelations they were all built and organized; it is all perfectly consonant with good sense, order, and the ancient revelations of God; but when such dissembling cavilers as Palmer finds in the Doctrine and Covenants of the church of the nineteenth century, a perfectly similar revelation about organizing the church of Christ, immediately it becomes "most blaspheming absurdity." One thing is self evident from Palmer's avowed hatred and opposition to revelation from God concerning the organizing of the church, that the "elect" church over which he is pastor never could possibly have been organized or set up by the will and revelation of God, but, perhaps, merely at the aspiring option of Menno Simon, formerly a Roman priest, about the year 1536. And, perhaps, to suit the times, he threw in a mixture of the notorious Calvin's views of "election," "free ordination," and "infant depravity and damnation."

Again: when we read the numerous revelations in the Bible, of the calling, ordaining, licensing, and commissioning men to preach and administer the law and ordinances of God; such as Adam, Noah, Abraham, Melchisedec, Moses, Aaron, Levi and his Sons, Joshua, Samuel, David, and all the prophets, and the Saviour himself took not this authority upon himself, but was commissioned of God by the Melchisedec priesthood, (see Heb. v. 5 and 6) and of Peter, and John, and James, Paul and all the apostles and prophets, and seventies and elders. When we read the revelation to the "twelve" to go into all the world, to Peter to go to Cornelius and baptize him; to Philip to go to the Ethiopian Eunuch, of Paul to go to Damascus, of Ananias to go to Paul, of Barnabas and Saul for the ministry, of

Peter and John going to Samaria, and of Paul going up to Jerusalem, Rome, &c. Indeed there never was a servant, nor son of God in any age of the world, licensed and commissioned to administer in the kingdom of God without revelation. And Paul pronounced a curse upon men, or angels, who preached a perverted gospel, viz., without being called of God by revelation, (see Heb. v. 4, and Gal. i. 8.) But when revelations are found in the Book of Mormon and Doctrine and Covenants, licensing and commissioning men to go and preach and administer the gospel without purse, scrip, and salary, it becomes, in Palmer's eyes, "most blaspheming absurdities." Oh how clearly it is demonstrated that God never gave any command to organize the Baptist Church, nor to commission Palmer to preach or administer, for he openly denies and opposes the very means and channel through which God calls and commissions his servants, and therefore comes under Paul's curse for perverting the ways of the Lord. Palmer is completely thunderstruck to think that God would give a revelation in these days, saying anything about providing for the poor; the selecting of lands for the building of Zion; the regulation of city plots and cities, with the building of houses, temples and cities. But what caps the climax in Palmer's estimation is, that God would condescend so low in this enlightened age of the world, as to give a revelation about what was good, and what was not good for the medicine and food of both man and beast. Did ever man see such clownish objections and ignorance? It is perfectly elegant and compatible, when we read the Mosaic revelations of God making the earth, seas, and seasons, with all their infinite varieties and grades of animal and vegetable life, and last and greatest of all his "very good works" he made man, male and female in his own divine image and likeness. And what is still more remarkable in the revelation, he selected a favourite spot on the earth for a garden, in which he placed the happy pair, with suitable instructions and laws for their welfare, temporarily and spiritually. Indeed God condescended to favour our first parents with his own glorious and divine personage. He walked and talked in their presence, and gave them suitable instructions about what was, and what was not good for the food and medicines of both man and beast. And who should be more capable of knowing?

He taught them the art of tailoring and to manufacture and make their own clothing; how to farm and till the ground, when and how to plant, sow, and reap; how to make ships or arks, in all the exactness of heavenly architecture, and the science of navigating the mighty deep. He gave the patterns for tabernacles, tents, houses, temples, altars, and cities; and how to regulate and lay out their city grounds and land to the best advantage for the temporal salvation of his people; what kind of beasts should be eaten for food, and which should be rejected as unclean. What kind of dresses should be worn under different circumstances; and we also notice revelations describing who was, and who was not fit to come into the congregation of the Lord. Also concerning the bird's nest, the eggs, the young and the dam; the losing the shoes and spitting in the face; the paddle and other necessary arrangements without the camp; of God withholding his face from Moses, but showing him his back parts. (Exod. xxxiii., Deut. xiii. and xxv.) When we add to these the revelations about the whale swallowing Jonah; and after three days and three nights vomiting him up again safe on land; of Samson's feats—slaying a thousand Philistines with the jaw bone of an ass; of his three hundred foxes tied by the tails, to torment the cornfield, olives, and vineyards of his neighbours the Philistines; of Moses, the meek man, slaying the Egyptian and hiding him in the sand, then fleeing his country to save his life; of Job, the very patient man, cursing every thing around him,—the day he was born, and his mother who bore him; and his wife wanting him to curse God and die; of Solomon's seven hundred wives and three hundred concubines; of David, the Lord's anointed, having Uriah killed to commit whoredom with his wife; of Samuel, the prophet of God slaying Agag a prisoner of war; of the king of Israel demanding and obtaining two baskets of children's heads; of God's prophet, Elisha, because of some little playful scoffs of children, calling for a gang of ravenous she bears to come and devour them all, and it was done; of the Israelites, before their exodus from Egypt, borrowing all the gold and jewellery they possibly could of the Egyptians, and then marching off with them; of Elijah, slaying four hundred and fifty impostors, who, like Mr. Palmer, denied revelations from the true and living God; of God giving

a revelation to Moses and all Israel *not to kill*, and a short time after we see Moses, Joshua, and all Israel killing all before them, men, women, and children indiscriminately; of God's repenting and grieving at his heart, that he ever made man at all, and coming out in vengeance and destroying in one mass, unnumbered millions by an overflowing flood of water, except eight souls, and two of each kind of animals, and these he miraculously saved in a ship of his own architecture and planning. To all the above revelations I have not one word of fault to find, because they are in the Bible. But when such men as Palmer finds in the Book of "Doctrine and Covenants," revelations giving directions to commission preachers, organize churches, provide for the poor, to select lands for the building of Zion, dividing and surveying the ground for cities, &c.; the building of houses, temples and cities, and advising the human family what is best for the medicine and food of man and beast; immediately he sets up the old hue and cry "most blaspheming absurdities." When Mr. Palmer finds a parallel revelation to all the above in the Doctrine and Covenants and Book of Mormon, I will agree to find him as many more equally as sublime all in the Bible. If he believed the Bible at all, how is it that when he comes across similar revelations in Doctrine and Covenants and Book of Mormon that they become "blaspheming absurdities?" He then exclaims where do we find "the majesty, grandeur, holiness, power, and sublimity in the Book of Mormon which characterizes the Old and the New Testaments?" As he is not a proper judge, we leave the decision with every candid, impartial reader of the two books, whose motto it is "to prove all things, and hold fast that which is good." As Mr. Palmer has called for a Mormon apologist, and when he (the Mormon) was forthcoming to meet him fairly before the public in his own town, Palmer declined and backed out, stating that we could answer him through the press, I now call upon him to produce out of our books parallel cases to the above; and when he has apologized fairly for his numerous false statements, and the strange sublimity of all the foregoing, I will be as good as my word in having as many more ready for him all in the Bible; for I will go no further than that book for the proof of my position. If I fairly fail in that, I shall not, like the Baptist parson, resort to all manner of rumour, slanderous abuse, and pious fabrications; when I do you may mark it, that I have become a depraved man, and have exhausted everything about me in the shape of arguments, truth or scripture.

6.—Palmer takes advantage of a few imperfections and typographical errors in the Book of Mormon, and thinks if it were an inspired volume there could be no imperfections in the language. He also asserts that the Mormons call the English translation of the Book of Mormon, with the imperfections, "*patent English.*" All I have to say to this is, that it is a patent English lie, invented and circulated by such pious men as Mr. Palmer. The Latter-day Saints have no such name for any language. As to the errors and imperfections in the language of the book, they do not alter the inspiration of the matter; for it is the matter that is inspired and not the English language. Or does Mr. Palmer think that the English language, the compositors, printers, press, type, scribes and all should be inspired? To give satisfaction to all classes of fault-finders, the person to whom the revelation was given, would be subjected to an endless task of carrying about and exhibiting to all the world the "tables of Stone," "metal plates," parchment, or whatever the revelation might be written upon; the scribes who wrote it, and the different places where it might have been written; the compositors, printers, type, press, ink, pens, printing office, witnesses and all! The matter of the Bible professes to be inspired, but who does not know that every version and new translation is undergoing changes in language, grammar, and even sense? But nobody upon those grounds alone consider the Bible any more objectionable. For instance, notice the difference in a few texts from our present translation and one 264 years old.

KING JAMES'S PRESENT TRANSLATION.	TRANSLATION 264 YEARS OLD. *
Woe, to the land shadowing with wings.—Isa. xviii. 1.	Oh, the land shadowing with wings.
Stay yourselves, and wonder; Cry ye out, and cry.—Isai. xxix. 9.	Stay yourselves and wonder; they are blind and make you blind.

* Translation in the German Text 264 years old. Printed at London by Christopher Barker, printer to Her Majesty Queen Elizabeth, A. D. 1585.

Woe to Ariel, to Ariel, the city *where* David dwelt.—Isai. xxix. 1.	Altar, Altar of the city that David dwelt in.
Tho earth also is defiled under the inhabitants thereof.—Isai. xxiv. 5.	The earth also deceiveth because of the the inhabatance thereof.
Thy people shall be willing in the day of thy power.—Psalm ci. 3.	Thy people shall come willingly at the time of assembling thine army in holy beauty.
These be they who separate themselves, sensual, having not the Spirit.—Jude 19.	These are makers of sects, fleshley having not the Spirit.
Therefore, *leaving* the principles of the doctrine of Christ, let us go on unto perfection.—Heb. vi. 1.	Therefore leaving the doctrine of the beginning of Christ, let us go on unto perfection.

7.—But Mr. Palmer complains not only of the bad grammar of the Book of Mormon, but of its bad sense, and says scores and scores of places he could find. And out of his scores and scores he has been able to produce just three places, which to the ear of an "elect" Baptist priest, sounds rather inelegant. Here are the passages referred to—Book of Mormon, page 482, "When they do (fully) believe in that thing which they do believe," viz., the atonement and gospel of Christ. For instance, when Mr. Palmer does believe in the Bible, which he professes to believe, he will repent of his sins and "be baptized for the remission of them," by a duly commissioned servant of God; and by receiving the Holy Spirit, he will, before again attempting to get a mote out of his brother's eye, first and foremost remove the beam out of his own eye. Book of Mormon, page 489, "They became (wicked) for themselves and were led astray." Also page 532, "Jesus said unto them pray on; nevertheless they did not cease to pray." To be more conformable to modern phraseology, this might read, Jesus said unto them, pray on; and they did not cease to pray, which would neither alter the sense nor meaning in the slightest degree. But it is very obvious that a man who cries out and cavils about such slight and simple imperfections, both in construction and meaning, is trying to make a man an offender for a word and watching for iniquity, and the Prophet denounces a woe upon, and declares that all such men shall be cut off."

Since Mr. Palmer has called for the grandeur, sublimity, holiness and majesty of the Book of Mormon when compared with the Bible, I will in addition to the previous sublime, holy, and grand passages, refer him to a few more equally as sublime, though of a different nature. "And it came to pass as he was *alone* praying, his disciples were with him"—Luke ix., 18. "And the *scriptures* foreseeing that God would justify the heathen through faith, *preached* before the gospel unto Abraham"—Gal. iii. 8. In Hebrews vii., 3, you can read of a most extraordinary man, who was without descent, having neither origin nor destiny, neither father nor mother." In John xvi., 8, you can read of "the Holy Ghost being sent on a mission into the world to reprove it of righteousness and of judgment." You can also read in the 2 Kings xix. 35, and Isaiah xxxvii., 36, of a very singular circumstance which took place in the camp of the Assyrians—"Then the angel of the Lord went forth, and smote in the camp of the Assyrians one hundred and fourscore and five thousand; and when they (who were slain) arose early in the morning, behold *they* were all dead corpses!" Also at the end of the xxi. and the beginning of the xxii. chapters of the 2 Chronicles, you can read the account of Ahaziah, the youngest son in Jehoram's family, being two years older than his father! And when Mr. P. has satisfactorily apologized for, reconciled, explained, and spiritualized these few sublime passages, and found their equal, and those of Solomon's courtships recorded in his Songs, in the Book of Mormon, I am to have as many more of the same sort ready out of the Bible.

8.—Next Palmer ridicules and finds fault with the idea or conception of God possessing form, shape, parts, and body similar to a man; or rather man being in the exact likeness and image of his Maker. And what is there, either in the Bible or Book of Mormon, or anywhere else, except his "elect" parsonship and salary, that he does not ridicule and find fault with? He holds to the insobriety of conception of a God quite dissimilar to man in form, image, and likeness,—a God who has neither body, parts, nor passions,—a God who is so immaterial, matterless, formless, passionless, and bodiless, that he is invisible, inconceiveable, and incomprehensible in the very extreme,—a God who, perhaps, is riveted on the top of Dr. Watt's

"topless throne,"* or who, perhaps, is located in John Wesley's "*heaven* beyond the bounds of time and space,"† and common sense—whose centre is nowhere, but his circumference everywhere present;—a God who can neither see, hear, taste, smell, feel, walk, nor speak. Such an imaginary, great, *unknown* God as may be found described in the creeds of the Roman Catholic, English, Methodist, and old school "elect" Baptist Churches, and in many other uninspired men-invented creeds and systems.

Palmer thinks the description of God by Elder Pratt, in his first tract on the "Kingdom of God," is not even a sobriety of conception; but the reason why, and the proofs for this *ipse dixit*, he has left, like all the rest of his groundless conceited assertions, to be guessed at. However, from his commissions and inference, Palmer's God can neither be the God of the Former-day Saints nor of the Latter-day Saints,—he can neither be Jehovah nor Jesus Christ—neither the God of the Bible nor Book of Mormon. For the God of the Saints, the Book of Mormon, and Bible, made man in his own *image and likeness*, and then walked and talked in his presence, and delivered unto him his law. He spoke to his servant Noah, and gave him all the necessary instructions to build an ark for the salvation of the righteous. He visited, conversed, walked, and dined with Abraham. Jacob declares, "I have seen God:" he wrestled with him and obtained a blessing. He spoke to Moses face to face, as one man converses with another. God showed himself unto Moses, Nadab, Abihu, and seventy of the elders of Israel in a grand council; they saw his body, hands, and feet. He engraved with his finger the law on the *tables of stone*. David and Isaiah describe God as being a supreme spiritual bodily personage, whose arm is not shortened that he cannot save, whose ear is not dull that he cannot hear, whose eye is not dim that he cannot see, and who can speak and all creation trembles. Paul describes the SAVIOUR to be the *express image and likeness* of his Father—that in the Son was concentrated the express resemblance, image, likeness, and *fulness of the Godhead bodily*. Our Saviour was upon earth and exhibited his body both before and after it was glorified. He eat, drank, walked, and conversed with his brethren, the disciples, after his resurrection. He went away to his Father with his glorious *body*, and will come again in like manner with his glorious *body*, and set his feet upon Mount Olivet, which is before Jerusalem on the east. Hence God, the Eternal Father, is a spiritual body, his Son, our Saviour, is a spiritual body, and every resurrected glorified Saint is also a spiritual body, in the express image and likeness of the Father and the Son. How can any rational intelligent person, who believes the Bible, grasp so mean a conception of God and his Son as to imagine they possess neither body, parts, passions, nor form, after consulting all these plain facts relating to their spiritual personality and attributes. The Father, too, possesses that infinite degree of *love* for a fallen world that he gave his Son unto death to redeem it. The Son also possesses that matchless and infinite degree of *love* that he freely sacrifices his own life to ransom and save the human family. We are also told in the Bible that God and the Saviour possess *anger*—that they are "*angry* with the wicked every day,"—that they "will turn the wicked into hell with the nations that forget God,"—that the wicked shall be slain with the breath of his lips, and that he will take vengeance on those who know not God, and obey not the gospel,—that the rebellious and wicked shall be burned up with unquenchable fire,—all of which positively prove and demonstrate that LOVE and ANGER are passions, and that God the Father and Jesus Christ his Son are in possession of both *body*, and *parts*, and *passions*, and *form*; and any belief or creeds, contrary or short of this, is rank scepticism and infidelity, and strongly resembles *atheism and idolatry!*

We have at last discovered the great secret with Mr. Palmer,—why he ridicules Mr. O. Pratt's masterly description of the *true and living God*, and why he is so deadly opposed to *revelations* from him to license and commission men to preach and administer the gospel, and organize the church, &c. Well might he exclaim, "the description of the Latter-day Saints' God is an insobriety of conception," when compared with his imaginary, matterless, formless, passionless, bodiless, incompre-

* Rev. J. Watt's 36th hymn of his 2nd book, first verse,
† Rev. J. Wesley's 333rd hymn, second verse.

hensible, hydra-headed, idolatrous, monster of a god! with neither shape, passions, bounds, body, eyes, ears, nor mouth! He might well spurn at the description of the God of Israel, and write against revelations, for his God is not capable of giving a revelation. Palmer's God is either gone on a journey or fallen into a deep sleep, and is a mere matter of ridicule. Yes, the thieving fox said the grapes were all sour when he could not reach them.

9.—Mr. Palmer next asserts, "the Book of Mormon contradicts its own facts," and adds, "he could make a folio polyglot of Mormon inconsistencies, absurdities, contradictions, and falsehoods." And out of his "folio polyglot" he is able to produce barely three places, which, by the bye, are no contradictions, nor did not so appear until he made them so by interpolating, mutilating, and confounding, and the reader can now see how far he has succeeded in proving his assertions under this head. First, he says, "On page 499, Mormon derives his name from the country he *lived* in, but on page 559 he informs the reader that his father's name was Mormon." In the first place he has mis-quoted the text. Mormon does not say he lived in the land after which he was named: the words "lived in" are not in the passage. And in the second place, he so greatly delights in manufacturing lies out of whole cloth, that he concealed or omitted the name of the country after which Mormon was named. Now the name of the country or land was Mormon; the name of its owner (Mormon's father,) was Mormon; and the name of Mormon's son, who is speaking, was Mormon; and where is the contradiction? Nowhere. But by misquoting, and concealing the name of the country (Mormon,) Palmer would like to convey the idea that the son could not be named after his father, and his father's country too, without having two names, and making a contradiction. So much for his first contradiction! Secondly, Palmer says, on page 570, "Mormon is represented as having secreted the Record in the Hill Cumorah; but at page 617, he is said to have hid them in the Hill Ramah." Here he has brought up a quotation from two different records and writers, who speak of the same thing by different names. Whoever will take the pains to read the book will find two records, one the history of the Jaredites, the most ancient nation, the other the history of the Nephites, the more modern nation. The former migrated from the Tower of Babel, at the confusion of languages, some 2233 years B. C. The latter came from Jerusalem in the reign of Zedekiah, some 600 years B. C., making a wide difference in people, language, and time, of at least 1600 years. The Jaredites, perhaps, using a species of the Hebrew language, and the Nephites the "Reformed Egyptian." This hill, then, where the records were deposited, was called by the Jaredites, Ramah, and by the Nephites, Cumorah; and where is the contradiction? Nowhere, except in Mr. Palmer's thick dissembling skull. He would, however, like to garble and confound both together, to belie and misrepresent the Book of Mormon. Different names for the same thing, among different people and in different periods, Mr. Palmer, is quite a common occurrence in history. For instance, in the history of Jerusalem, it has been called by two or three different names, viz., Jebus or Jebusi, Salem, and Jerusalem. In the history of the city of Dan, Judges xviii, it has been called two different names, viz., first, Laish, and afterwards Dan. The city now called New York, in North America, was originally called New Amsterdam; and the town in France, now called Havre Mart, was formerly called Havre de Grace. New Amsterdam was changed to New York in the year 1664, Havre de Grace to Havre Mart in the year 1793. Should, therefore, the history of these two places be correctly made out from their earliest settlement, a portion of that history would be about New Amsterdam and a portion about New York. Both accounts of the same place by two different names in different periods would be quite correct, and the same would be true of the one town in France, known by two different names at different periods; and nobody having any degree of mental discernment at all would pretend to set either accounts down as contradictions. Yet this is precisely a similar circumstance to that referred to in the Book of Mormon, which Palmer has in malice set down for one of his contradictions.

Palmer says, "The Book of Mormon falsifies its own predictions." As proof of this, he refers to page 479, where says he, "it is predicted that the Son of God should come within five years; but according to page 487 he did not appear till a

year after the predicted period." Here, again, Mr. Palmer, you have misquoted and interpolated to misrepresent the prophecy. Not one word is said about the Son of God coming "within" five years, nor coming a year after the predicted time. He has, therefore, interpolated the word "within," and made the addition of him not coming "till a year after the predicted time." But this is the way he makes his "folio polyglot;" and when it is made, it is like the proselyte of the Pharisees and sectarians, three-fold more the child of hell than it was before. Samuel, the Lamanite, prophesied as follows, Book of Mormon, page 479, "Behold I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe in his name." And on page 487 it is recorded, "and behold the voice of the Lord came unto him, (Nephi) saying, lift up your head and be of good cheer, for behold the time is at hand, and on this night shall the sign be given; and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. Yea, in fine, all the people upon the face of the whole earth, from the east to the west, both in the land north and in the land south, were so exceedingly astonished, that they fell to the earth; for they knew that the prophets had testified of these things for many years, and that the sign which had been given, was already at hand;" and Nephi adds, on the next page, "and it had come to pass, yea, all things, every whit, according to the words of the prophets." Now where is the falsification here? The book does not say "the Son of God should come "within" five years; neither do the dates nor language once intimate that he did not come till a year after the predicted time; but, on the contrary, "when five years had passed away," immediately appeared the sign, and the coming of the Son of God. After the above few specimens of his mangling and havoc, does anybody believe that if Palmer could have made a "folio polyglot" of Mormon contradictions, &c., that he would have been choked off with barely three places; and these not so till he garbled, confounded, interpolated, and misquoted, to make them appear so? These are facts, and facts too, concerning which this wretched Baptist mangler has grossly misrepresented to belie the Book of Mormon. And since Palmer has called for a *comparison* of the beauty, holiness, grandeur, and sublimity of the Book of Mormon, compared with the Bible, and as he has strained every nerve to find all the supposed imperfections, errors and contradictions he possibly could, *and then failed*, it is only fair that I close this paragraph by calling his mind to reflect for a moment or two, upon the following holy, beautiful, grand, and sublime passages in the Old and New Testaments.

Genesis vi. 6: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." And in Exod. xxxii. 12, Moses commanded and prevailed on the Lord to repent: "turn from thy fierce wrath, and *repent* of this evil against thy people:" verse 14, "and the Lord *repented* of the evil which he thought to do unto his people!" Compare this with Numbers xxiii. 19, and 1 Samuel xv. 29, and you have a strange parallel of Bible sublimity. "God is not a man, that he should lie; neither the son of man that he *should repent*." "And also the strength of Israel (God) will not lie *nor repent;* for he *is* not a man, that he *should repent*." This is equal to Exodus xxxiii. 11: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend;" and in the 20th verse of the same chapter, "And he said, thou canst not see my face; for there shall no man see me and live." Again: 1 John iv. 12: "No man hath seen God at any time." But at Genesis xxxii. 30, Jacob declares: "I have seen God face to face, and my life is preserved." Deut. xxxiv. 10: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Again, in Genesis xxii. 1: "And it came to pass after these things, that *God did tempt Abraham*." But at James i. 13.: "Let no man say when he is tempted, I am tempted of God; for *God cannot be tempted* with evil, *neither tempteth he any man*." Again, Exod. xx. 13, and Deut. v. 17: "*Thou shalt not kill!*" But at Numbers xxxi. 17 and 18: "Now, therefore, *kill every male among the little ones, kill every woman* that hath known man by lying with him. But all the women children, that have not known a man by lying with him, *keep alive for yourselves!*" And at Joshua viii. 24: "And it came to pass when Israel had made an end of slaying all the inhabitants of Ai;" and at the 25th verse: "And so it was that all that

fell that day, both of men and women, were 12,000." Also, Judges xviii. 27: "And came unto Laish, unto a people that were at *quiet* and secure; and *they smote them with the edge of the sword*, and burnt the city with fire." 1 Sam. xv. 3: The word of the Lord came, "now go, and smite Amalek and utterly *destroy all that they have*, and spare them not; but *slay both man and woman, infant and suckling*, ox and sheep, camel and ass;" and at the 20th verse, Saul answered the prophet, "Yea, I have obeyed the voice of the Lord." And in Joshua x, so great became the human butchery, *according to the word of the Lord*, that the sun and moon had to be stopped in their course, till Israel had completed the slaughter!!! And it must be remembered that all this took place by the command of God, directly after he had expressly commanded them "not to kill." In the first epistle John iii. 9: "Whosoever is born of God doth *not commit sin*, for his seed remaineth in him, and he *cannot sin;* because he is born of God." But in the same epistle, chap. i. 8 and 10, we are told, "*If we say that we have no sin we deceive ourselves*, and the truth is not in us. *If we say that we have not sinned we make him a liar*, and his word is not in us." Acts ix. 7: "And the men which journeyed with him stood speechless, *hearing a voice, but seeing no man*." But Paul contradicts this statement at Acts xxii. 9. "And they that were with me *saw indeed the light*, and were afraid; but they *heard not the voice* of him that spake to me." Again, in 2 Sam. xxiv. 1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go, number Israel and Judah." But speaking of the very identical transaction in the 1 Chron. xxi. 1: "And *Satan* stood up against Israel, and provoked David to number Israel." One account is the command of God, and the other the command of *Satan*, for David to do the same thing. But let us see how the result of the two accounts agree: Samuel says, verse 9, "and there were in Israel *eight hundred thousand* valiant men that drew the sword, and the men of Judah were five hundred thousand men;" making in all 1,300,000. Chron. verse 5, "And all they of Israel were a thousand thousand and an hundred thousand men that drew the sword; and Judah were four hundred three score and ten thousand men that drew sword, making in all 1,570,000.

The total difference between both accounts is 270,000; this majority in Chronicles is on the side of Satan's command. Chronicles also gives 300,000, most of Israel. But Samuel gives 30,000, most of Judah, on the side of God's command. Now, Mr. Palmer, as these accounts materially differ, both in authors and numbers, and as they are not in the Book of Mormon, but in the Bible—which one is right? or are they both right, because they are in the Bible? But lest the "holiness, granduer, and sublimity" of these passages weary your mind too much, let me refer you to one more circumstance and close this paragraph. In the second chapter of Ezra, we have a list of the various families and tribes of Israel, and the precise number of souls that returned from Babylon to Jerusalem; and in the 64th verse, we have the total number of the whole congregation, which was 42,360. But if you take the pains to cast up all the particulars, you will find that the total is but 29,818 souls, making a difference of 12,542. And in the seventh chapter of Nehemiah, we have a similar account of all the returned families and tribes of Israel from the Babylonish captivity. Nehemiah makes a total, and declares as Ezra had said, 64th verse, the whole congregation together was 42,360; but the particulars of Nehemiah's account make a total of 31,089, making an error of 11,271. These strange parallel, "holy, grand and sublime" accounts are all very well when found in the Bible, but could they or their parallels be found in the Book of Mormon, they would be narrated as "most blaspheming absurdities." What say you, Mr. Palmer?

10.—Palmer next asserts, "The Book of Mormon is at variance with the scriptures of the apostles and prophets comprised in the two Testaments of inspiration." He then labors to show that the whole house of Israel were cursed, rejected, and cast off out of the favour of God, and as proof of this, he refers to the 1 Kings, xvii. But the 1 Kings xvii., says not one word about Israel being rejected and cast off. But as Palmer has, in this place like many others, made another blunder, I will apologize for him, by saying that he meant the seventeenth chapter of the second book of Kings, 20 verse, which proves nothing for him: "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight." This, he thinks, contradicts the account

given in the Book of Mormon, of a portion of the seed of Israel coming unto the American continent, and afterwards being particularly and miraculously favoured of God; and of their prospering greatly in arts, sciences, and religion with promises for their final restoration. He then adds, "therefore, the Book Mormon is false, and must be rejected." That the House of Israel was cast off, rejected, afflicted, and spoiled and scourged for their sins frequently, nobody pretends to deny. But Palmer would have people infer, that, if Israel should humble themselves, and repent of all their sins and transgressions, and turn away from them after they had been rejected and cast off, that God would not again pardon and receive them into his favour. According to Palmer's own "*fore-ordained and elect doctrines*," how can this be, that God will for ever cast off his own covenant, "elected Israel?" If he can prove that God would not, and did not forgive and receive Israel again into his favour, after they truly repented, then he has gained his point; if he cannot, then his assertion under this head, his deductions and conclusions are all false. And this we know, he cannot prove; therefore the Book of Mormon soars far above all such crude masses of corruption and wickedness as W. Palmer. Let us hear the prophet Jeremiah on this matter in the xxx., 3: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Verse 11: "For I am with thee, saith the Lord, to save thee: *though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:* but I will correct thee in measure, and will not leave thee altogether unpunished." Verse 17: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an outcast, *saying*, This is Zion, whom no man seeketh after." Verse 18: "Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof." Verse 19: "And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small." Verse 20: "Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." Verse 21: "And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord." Verse 22: "And ye shall be my people, and I will be your God." Isaiah xliii, 1: "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Verse 2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Verse 3: "For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopea and Seba for thee." Verse 4: "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore I will give men for thee, and people for thy life." Verse 5: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." With these testimonies of two great prophets, Isaiah and Jeremiah, that Israel should again be redeemed, ransomed, gathered, loved, saved and glorified of the Lord; yet it remains optional with the reader, whether he believes Palmer, that Israel should be forever and completely cast off, and rejected; or Isaiah and Jeremiah, who both declared the word of the Lord, that Israel, the seed of Jacob, shall again and forever be brought into the favour of God; intimately near to Him, so that he is to be their God, and Israel is to be his people. If the prophets are right, Palmer is wrong! According to 2 Kings, xvii., xxiv., and xxv., and Jeremiah xxv., Israel were cast off, afflicted, and scourged for their sins. They were carried away, first, by the king of Assyria, and afterwards had their city and temple destroyed, and themselves taken and

carried into Babylonian captivity for seventy years, by the king of Babylon and his armies. But when they had been sufficiently humbled and punished for their sins, did not God again bring them out of captivity with a mighty hand, and recieve them into his most intimate favour? Surely he did, by the instrumentality of his anointed servant Cyrus; and this too, after Mr. Palmer would have them completely rejected and cast off for ever. (See Isaiah, xlv., and the 1st chapter of Ezra, inclusive.)

Thus, Mr. Palmer, the Book of Mormon so far from contradicting the scriptures of the prophets, perfectly harmonizes and agrees with them. And had you been at all acquainted with the history of Israel and Judah, you might have known that quite a large portion of the seed of Israel still remained in the favour of God at Jerusalem till Christ came. And so much were the seed of Israel then favoured, that Christ came expressly to the "lost sheep of the house of Israel." He also told his disciples not to go in the way of the cities of the Gentiles and Samaritans, "but unto the house of Israel." Christ came to his own, (Israel) but they received him not. But seeing they counted themselves unworthy of eternal life; lo, they turned to the Gentiles. Israel were again rejected and cast off. They *fell*, and through their *fall*, salvation was offered to the Gentiles. Again, in the year 70, by the Roman army, their beautiful and magnificient city and temple were destroyed, and laid in ruins, and Israel slain and scourged by pestilence, war, famine, and the sword, and dispersed among all nations, and were to be trodden down by the Gentiles, *until the fulness of the Gentiles comes in.* (Romans xi.) "*And so all Israel shall be saved:* as it is written, *there shall come out of Sion the deliverer*, and shall turn away ungodliness from Jacob. For this *is* my covenant unto them, *when I shall take away their sins.*" And notwithstanding the house of Israel, for their wickedness and unbelief, are now utterly rejected, cast off, and trodden down among all nations, Mr. P., yet there is abundance of evidence, both in the Bible and Book of Mormon, to prove that they are again destined, when the Gentile fulness comes in, to be redeemed, pardoned, restored, and forgiven; and particularly and miraculously gathered to the land of their fathers, and to the most intimate nearness and favour of God. I will close this paragraph by referring you to a few positive prophecies concerning this subject. We will commence with Jeremiah xxxi: "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. *For there shall be a* day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and I will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. * * Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass, *that like* as I have watched over them, to pluck up, and to break down, and to throw down and to destroy, and to afflict; so will I watch over them, to build and to plant saith the Lord. * * Behold the days come saith the Lord that I will make a new covenant with the house of Israel, and with the house of Judah: not

according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts *is* his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the Lord; it shall not be plucked up nor thrown down any more for ever." "Behold, I will bring it health and cure, and I will cure them, and *will reveal unto them the abundance of peace and truth.* And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." Jeremiah xxxiii. 6, 7, 8. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jeremiah xvi., 14, 15, 16.—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. *Like as* I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." Ezekiel xx., 33—38.—"Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Ezekiel xxxvii., 19—22.—"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am

the Lord; for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isaiah xlix. 22—26.—" And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah xi. 10—16; also Zec. x. 6—12; Jer. xxiii. 3—8; Ezekiel xxxvi., xxxviii., and xxxix.

After all the foregoing weight of prophetic evidence concerning the final and complete restoration of the seed of Israel: (their being pardoned, redeemed, and forgiven all their iniquities—of God making a new and everlasting covenant with them, and revealing unto them abundance of peace and truth—of God with a mighty and out stretched arm, with revelations, with signs and mighty wonders, with prophets and seers, fishers and hunters, and the ensign and banners of Zion, gathering and bringing them with songs of rejoicing from their long dispersion and exilement—drying up seas, smiting rivers, and making them walk through dry shod, like as their fathers came out of Egypt—smiting the nations that oppose and oppress them—destroying the Gentiles before them like dust, and making them bow down to lick and wipe the dust from their feet—carrying them upon their shoulders—their kings their nursing fathers, and their queens their nursing mothers—and they planted in the land given unto their fathers, and being greatly blessed and enriched with wine and oil, and wheat and herds, and vineyards, and becoming one great good and mighty nation for evermore — their waste places, their tabernacles, their cities, altars, and temples, all being reared up and established again in grandeur, *never to be* thrown down, nor destroyed for ever): it will be easily perceived that Mr. Palmer is a false prophet, a hireling teacher, with much misguided zeal and ignorance blindly opposing the truth and fighting against the work of God—lost in the black maze of his own making. Let me warn him, in the name of Jesus, speedily to repent, and turn from his wickedness, lest the judgments of God overtake him unawares!!

11. Palmer next fights against the Priesthood. He says, " the priesthood was inalienably settled upon the house of Aaron,"—" that the Son of God could not be a priest, because he was not of the house of Aaron, yet (says he) the Mormon deity made priests of the American Indians, not one of whom belonged to the tribe of Levi, and that the priesthood was local." Let me ask, how does Palmer know that not one of the Israelites upon the American continent were of the tribe of Levi? This is another of his unproved conceited polyglot assertions. He is becoming quite explicit also in distinguishing the *Mormon deity* Lest, peradventure, some might mistake the true and living God of the Saints for Palmer's great, imaginary, incomprehensible, UNKNOWN God! it is but just that he should let the world know that the Saints neither serve, nor fear such unknown, inconceivable, *immaterial idolatry!* as the Baptist deity described by " elect " Palmer. There being two distinct classes of priesthood in the kingdom of God, one called the Melchisedek, (see Hebrews vii. 1, 11 and 12; Genesis xiv. 18—20; Exodus xviii. 12—20,) the other

the Levitical or Aaronic, (see Exodus xxviii. 1 and 41; Exodus xl. 12—16; Numbers iii. 10, and 12, and 32; Deuteronomy xxi. 5; Hebrews vii. 11,) I would ask Mr. Palmer which priesthood was it that was conferred and settled inalienably upon Aaron and Levi? was it the greater order, named after Melchisedek, or the lesser order which took its name from Aaron, or was it both? One would naturally conclude that it could not have been both orders; for a man could not be a high priest after the order of Melchisedek, and a lesser assisting priest after Aaron's order all at the same time. And if, as Palmer would have it understood, that there was but one kind, and that the Levitical priesthood, how is it that a greater priesthood, after the order of Melchisedek had to stand up to regulate, counsel, and control the Aaronic, and bring in perfection, which the Aaronic was not capable of doing? (See Hebrews vii., 11—15; Exodus xviii., 12—20.) How was it that Abel, Noah, Abraham, Melchisedek, and Jethro, who were before Levi, and Aaron, and Moses administered ordinances and offered sacrifices acceptable to God? If, as Palmer asserts, there was but one kind of priesthood, and that confined for ever to the tribes of Aaron and Levi, and it was local, and confined to the temple at Jerusalem, as he has penned down in the heat of his blind zeal; how is that we have so many repeated instances of the prophets, who were neither of the tribe of Aaron nor Levi, nor at the temple, nor in Jerusalem, administering ordinances, and offering sacrifices acceptable to God, long after Aaron and Levi? such, for instance, as Gideon the *Abi-ezrite*, Manoah the Danite, Elijah the Tishbite, David of the tribe of Judah, of Samuel, and others. (See Judges vi. 11, 26 and 27; xiii. 2 and 19; 1 Samuel xvi. 2—5; 1 Chronicles xxi. 18—29; and 1 Kings xviii.) All I have to say to his biggoted assertion, "that Christ could not be a priest because he was not of the house of Aaron," is, that it is false, and bears on the very face of it the marks of extreme, consumate ignorance, priestcraft, and imposture. And I will here give the proof, for when a man speaks not according "to the law and testimony," as Mr. Palmer continues to do, it is because there is no light nor truth in him. To those who believe the Bible, here are the positive proofs that Christ was made a *high priest* after the order of Melchisedek, and further than that, that Christ ordained and conferred the same priesthood and power on his apostles. The sweet songster of God's Israel, in his cx. Psalm, declares "*the Lord hath sworn and will not repent, thou (Messiah) art a Priest for ever after the order of Melchisedek.*" Paul, the learned champion and bold soldier for Christ, but inveterate enemy and abolisher of *great imaginary unknown Gods!* declares in Hebrews iii. 1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the *apostle and high priest of our profession Christ Jesus!*" Chap. iv. 14: "Seeing, then, that we have a *great high priest*, that is passed into the heavens, *Jesus, the Son of God*, let us hold fast our profession." Chapter v. 5: "So also Christ glorified not himself to be made an high priest; but he that said unto him, thou art my Son, to day have I begotten thee; said also *thou art a* priest *for ever after the order of Melchisedek.*" Verse 10: "Called of God an high priest after the order of Melchisedek." Chapter vii., 16: "Who is made (a high priest) not after the law of a carnal commandment, but after the *power of an endless life.*" Verse 24: "But this man (Christ) because he continueth ever, hath an unchangeable priesthood." Verse 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Verse 26: "For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens!" Here, again, the reader can either believe David and Paul, that *Christ was made a great high priest* for ever after the order of Melchisedek, not by, nor for, the carnal law, but by the power of an endless life, unchangeable, as high as heaven, ready to save all to the uttermost who come unto God through Christ and his priesthood; or they can hear the Baptist parson, who through malice and ignorance denies and contradicts their testimony. But they cannot believe both. If Palmer is right, David and Paul are mistaken; and if David and Paul, and the Bible, and Book of Mormon are right, then Palmer is false again. But now for the proofs that Christ ordained his apostles to the same power and priesthood of an endless life, and commissioned them as his Father commissioned him. "As thou hast sent me into the world, even so have I also sent them into the world"—John xvii. 18. "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruits, and that your

fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you"—John xv. 16. "And he ordained twelve, that they should be with him, and that he might send them forth to preach"—Mark iii. 14. Again, Peter says unto the officers in the church, "Ye also, as lively stones, are built up a spiritual house, *an holy priesthood*, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "But ye are a chosen generation, *a royal priesthood*, an holy nation, a peculiar people; that you should show forth the praises of him who hath called you out of darkness into his marvellous light"—1 Peter ii. 5 and 9. Paul also declares that no man should take this honour (priesthood and commission), unto himself but he that is called of God as was Aaron"—Hebrews v. 4. Aaron was called by revelation to the priesthood, so was Moses, so also was Christ, so were Peter, James, and John, and so were Paul and all the apostles; but the old school "elect" Baptist deity, is not capable of giving a revelation. Palmer therefore denies all present revelation and is totally ignorant of priesthood, consequently must come under the withering rebuke and curse of Paul for preaching without authority.

12.—Again: Palmer finds fault with the Book of Mormon, page 627, because, says he, "infants are represented as being in a state of innocency, without law, and consequently in a state of safety; which points are both contradicted by Rom. v. 12—20, and Ephesians ii. and iii." Now, I say, these points are not contradicted by Paul, neither does Paul so much as once mention infants in the passages here referred to. Paul speaks to the Saints at Ephesus, (not infants,) "who had been in time past by nature the children of wrath, even as others;" who had walked according to the course of the wicked, and heretofore were dead in trespasses and sins, "that they had been quickened by obeying the gospel." And to the Roman Saints, (not infants,) in the above passage, he says, "*sin is not imputed where there is no law!*" Now, Mr. Palmer, where is the law given to infants? Are infants capable of knowing, believing, obeying, or disobeying any law or ordinances of the Gospel? If they are, perhaps you will be able to point out which one of all the laws and ordinances, no matter how simple, infants are capable of knowing, obeying, or disobeying? Tell me, if infants have transgressed any law, and which one it is? Tell me if infants are capable of repenting, and what sins they have to repent of? "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." "For as in Adam all die, even so in Christ shall all be made alive." (See Rom. v. 18., 1 Cor. xv. 22.) It follows, then, that the whole world being affected by the transgression and fall of Adam, will *all* in like manner receive the free gift of redemption from that sin and fall, through the atonement of Jesus Christ. All mankind in an infant state being redeemed from Adam's sin, and having broken no law, consequently have committed no sins themselves; as a matter of course, of justice, and of common sense and of human feeling, are in a state of innocency without law, and consequently in a state of safety. And at this age of reformation, and restoration, none are so far lost to justice and humanity as to pretend to listen to such incompatible fables of Popish Calvinism, but a rotten-cored mother of harlots! and her corrupted, dissenting daughters and grand daughters, who are in very deed the sole inventors, proprietors and practicers of infant baptism, depravity and damnation! When Christ commissioned his apostles to go and preach and administer the gospel, he sent them not to infants, "*for of such was the kingdom of heaven*," but to those capable of believing and knowing the law—to those who had become sinners by transgressing it—to those who were capable of believing and repenting, and being baptized for the remission of their sins. But infants have no sins to repent of—they are incapable of believing and obeying any law, and are, therefore, innocent and safe,—the proper and fit subjects of the kingdom of heaven, until they grow up to riper and sinful years. And not one word is mentioned in the Bible of preaching to, or baptizing infants, nor anywhere else, until it was invented and developed in the third and fourth centuries* by vain and corrupt men in the Roman Catholic Church, and handed down, practised and venerated by the Calvinists, the English Church, the Presbyterians, the Wesleyans and others. If the Roman Catholic system be the mother of harlots, I would ask who are her daughters and grand-daughters? the answer

* See Janes', Milner's, and Gahan's Church History, "On the Claims of the Origin of Infant Baptism, &c."

must be, all those modern churches who have dissented from *her*—who deny revelation, and, therefore, can claim no other authority than that traceable to *her*—and who believe, venerate, and practice the same damnable pernicious doctrines, customs, and habits! the "elect" Baptist parson in Chatteris, included!

13.—Palmer next tries his hand at the Greek term *Christ*. He says, "the use of the Greek term *Christ*, among a people, and in an age when the Greek language was not formed, and impossible to have been known, is a mark of forgery, obvious and decisive." Here, Mr. Palmer, you are too fast again; was not the Greek language formed and known when Christ was upon earth? The Book of Mormon is here quite consistent with itself. It records the fulfilment of Christ's words while at Jerusalem, "other sheep I have, which are not of this fold, them also I must bring, and *they shall hear my voice.*" (John x. 16.) It testifies to the appearance, visitation, and administration of Christ their Redeemer, on the great western continent after his ministry and resurrection in Asia. And why not, as he possessed all power in heaven, and on earth, and was no respecter of persons; and made of one blood all nations of people to dwell on *all the face of the earth*, and hath determined their times, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, *he being not far from every one of us.*" (Acts xvii. 26 and 27.) Could he not, therefore, have acquainted that people with the Greek term Christ, by which he was known in Asia? And it will be remembered that it was not until 400 years after his personal appearance on that continent that the Book of Mormon was completed. Palmer's assertion, therefore, "that the Greek language was unformed, and that it was impossible for them to have had any knowledge of Greek when the Book of Mormon was written is false, and should go into his lying "folio polygot" also!

But admitting that there was no Greek known, or used by the writers of the Book of Mormon, who that knows anything of the roots and formation of the English language, does not know that it is composed of a mixture of other languages? viz.: German, French, Greek, and others. Hence, in making a translation of any other language into English, *the most commonly known terms* are used, whether they be Latin, German, Spanish, Dutch, French, Greek, or a compound of either or all of them. Although Christ is a Greek epithet of rank or title, applied to the Son of God, yet it is among the most common terms used in the English language; and in translating the "Reformed Egyptian" into the English language, of course the term (Christ) would be used. Therefore this proves nothing at all for Palmer, but only makes it obvious and decisive that he is a blind guide, straining at a gnat to swallow a saw-mill!

14.—Palmer exclaims, "surely, the Book of Mormon is not like our Bible, because its writers and prophets have recorded their liability to err." You have quite overdone yourself again, Mr. Palmer, and gained nothing. By reference to Acts xiv. 15, you can find that Barnabas and Paul were men of like passions, like unto other men. You can also turn to the history of the prophets and apostles, and find them all men of like passions and liable to err, when not continually braced up by the Holy Spirit. *Elias*, the great prophet, that shut and opened heaven, was a man of this kind. (See James v. 17.) Peter, the great apostle of Christ, who held the *keys of Priesthood, and power to bind and loose on earth and in heaven*, was also a man quite subject to like passions. At one time through fear, we see him absolutely lying to the murderers of his master: "But he denied before them all, saying, I know not what thou sayest." "And again he denied with an *oath, I do not know the man!*" "Then began Peter to curse and to swear, saying, *I know not the man!!*" (See Matt. xxvi.) But I need not multiply evidence on a matter so self-evident, as the ills and imperfections of mortals, in a sinful and mortal state; suffice it to say, the errors of the "elect" Baptist parson are becoming so numerous and notorious that they will swell his "folio polyglot," and still augment his guilt.

15.—He also thinks the Book of Mormon's figurative account of Christ being Father and Son too, is monstrous. Why, Mr. Palmer, of course Christ was not the God and Father of his own Father. The Book of Mormon, nor nobody else of common sense would say so. For as some think, you may read in Revelations i. 6, of Christ's grand-father, &c., you read in the Bible also of *God the eternal Father of all Spirits!* being Christ's father also. Though Christ is a great leading spirit, and joint-heir, and Son of his Father, yet he is the Redeemer Creator, Saviour,

and Father of all his works on this planet. It is a very common thing to see in modern creeds, and hear modern christians "praying to *God the Father, to God the Son, and to God the Holy Ghost;*" "of Christ being very God;" indeed, Christ, in the scriptures, is styled in one sense God: "in the beginning the word was God." "I said, ye are Gods, unto whom the word of God came," "who, being in the form of God, thought it not robbery to be equal with God." (See John i. 1, x. 34, Phil. ii. 6, Psalms lxxxii. 6.) "Through Christ, for him, and by him, all things were made; and without him was not anything made that was made;" he was also present in the beginning when "God said, let US make man in *our image,* after *our likeness.*" (See John i. 3, Heb. ii. 10, Gen. i. 26.) Now Christ being in one sense God, and being with God in the beginning, and all things being created by him, through and for him, and being himself a Creator, I see no impropriety in styling a God, a Redeemer, a Saviour and a Creator, THE FATHER of this lower creation. In this sense Christ is truly the eternal God and Father of this, his world; and this is the meaning and sense conveyed in the Book of Mormon. And still, though Christ being the God and Father of all his created, redeemed, and saved works pertaining to this globe, does not in the slightest contradict the idea, nor at all in any way hinder him from being THE SON.

Again, says the Prophet Obadiah, in his vision: "And SAVIOURS shall come upon Mount Zion to judge the Mount of Esau." "And he that believeth on me," says the Saviour, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "He that hath seen me hath seen THE FATHER;" "and to as many as believe and obey the law of heaven, will he give power to become THE SONS of God." (See Obadiah xxi., John xiv. 9 and 12, John i. 12.) Here, then, Mr. Palmer, the Son of God calls himself "THE FATHER," and those who have seen the Son have seen the Father of this world; and by the gospel, the priesthood, and revelation, "the power of reconciliation," men are to be made heirs of God, and joint heirs with Jesus Christ. They are to become Saviours, having power to do mighty works, like unto their Saviour, and to become THE SONS OF GOD and to stand on the Mount Zion, to act the part of judges. "To judge the world,—nay, not only the world, but to judge angels!!" But in Palmer's estimation it is impossible for Christ to be a Son, and a Father too. And upon the same grounds we might add, that it is equally impossible for all the other Sons of God to be Sons and Fathers at the same time! It is mighty evident, obvious, and decisive, that Palmer is bawling out against truth, against the power and revelations of God, except a small part of that revealed to another people in former ages, of which he knows nothing, and is totally ignorant of and fighting against the priesthood of the Son of God, the power of reconciliation and eternal life. It is therefore hopeless, and almost impossible that he can ever become a Son of God, or a Saviour, or even be saved himself, unless he speedily repent and humble himself at the feet of Jesus, and be baptized by a servant of God that his sins may be washed away. Would to God that he would do the latter and yet obtain salvation.

Mr. Palmer finds fault with, and ridicules the Book of Mormon's account of the people of Jared making eight barges (or vessels) water-tight, under the direction of the Holy One of Israel (but this could not have been Palmer's God.) The vessels were each the length of a tree; "sharp at the top" made tight like unto a dish; with a hole in the top and another in the bottom; and lighted with illuminated stones! What are we to understand from this accusation of the fault-finding Baptist parson? Let me ask Mr. Palmer if he ever saw a barge, or ship, the length of a tree, made water-tight *like unto* a dish—sharp, or peaked (not at the top as Palmer would misrepresent, but at the end)—having holes in the top and bottom, and the inside lighted with light or glass stones, so laid in their decks that the sun could reflect light through them to the inside? If you ever did, why do you ridicule and find fault with this ancient description of a barge? Now, had you asked a common school-boy for an explanation of a ship, he could at once have told you that it was the length of some tree—that the hull was made round and water-tight *like unto* a dish, sharp at the end, having illuminated stones in the decks to give light to the inside, with *hatch-ways,* or *holes,* in the top to put in freight, &c.,—and always having a *hole,* in the bottom for a privy! But if you were still at a loss to ascertain the precise length of the ship. You could turn over to Isaiah lxv. 22, where

he describes the age of God's people in the Millennium to be "*the age of a tree!*" Now here you can find fault with and ridicule Isaiah's description of the people's age and tree, equally as much as Jared's description of the length of a ship. Isaiah does not inform us whether it is a long tree, or a short one; whether it is gooseberry or fir; whether it is an old tree, or a young tree! Palmer adds, "the Book of Mormon would do very well for a class of people whose brains lay in their stomachs." But who will undertake to prove that he has any brains at all? If he has, it is not because he has made any good use of them. Again: he says, "the translator of the Book of Mormon was a dunce! he did not know the use or origin of the compass, and therefore has anti-dated it, proving his book an imposition." Mr. Palmer dates the invention of this instrument from the fourteenth century; but the Book of Mormon says not one word about the modern compass nor about the mariner's compass. It speaks of a ball, or director, prepared by the directions of the Lord, to guide his people. The discovery or invention of the modern compass, "is by some attributed to Flavio, and by others to one John Goia, of Amalphi, in Campania, in the kingdom of Naples, in the fourteenth century, who made the card thereof to consist of only eight points, viz, the four cardinal and four collateral ones. Others say it was the invention of the people of China, long anterior to Goia.* And Gilbert, in *libra de magnete*, affirms, that Paulus Venetus brought it first into Italy, in the year 1268, having learned it from the Chinese; and Ludi Vertomanus affirms, that when he was in the East Indies, about the year 1500, he saw a pilot of a ship direct his course by a compass, fastened and formed something similar to those now used." And Mr. Barlow † says, "that in a personal conference with two East Indians, they affirmed that, instead of our compass, they used a magnetic needle of six inches, and longer, upon a pin, in a dish of white China earth, filled with water, in the bottom whereof they have two cross lines for the principal winds, the rest of their divisions being left to the skill of their pilots." Be this as it may, the God whom we serve, is just as able, without the puny assistance of Goia's Chinese, East Indian's, Egyptian's, or Palmer's, to invent and give directions to construct "directors," and the compass, as he is to give revelations to his servants to invent and construct arks, ships, tabernacles, altars, tables of stone, records, edifices, cities, and temples. But Mr. Palmer's God does not possess sufficient originality and knowledge to accomplish any of these works—a poor excuse of a God he is too, without either eyes, ears, mouth, body, parts, or passions! He is, too, much like the imaginary God of Baal's prophets! who is too ignorant, too dumb and stupid—or else, he is either off on some far journey beyond bounds, beyond time, beyond space, and beyond common sense, and can never get back; or fallen into a sound sleep, or trance, and can never be waked up again in time or eternity!! Oh! how infinitely vast the contrast, between such a God, and the *true and living God*, of Israel, Adam, Noah, Abraham, Melchisedek, Moses, Joshua, Elijah, David, Daniel, Paul and Jesus, Peter, John, Joseph, and the Latter-day Saints. Their God is an unchangable eternal, glorious, spiritual, bodily being, possessing all wisdom, knowledge, power, and perfection, who can love, hate, create, discover, invent, make alive, and destroy, —who can see, hear, walk, eat, write, visit, and converse with his righteous sons and daughters, and give all the necessary revelations and directions for obeying his laws, the gospel and plan of redemption, resurrection, immortality, and celestial glory, together with all the needful means for the temporal and spiritual life, happiness, and salvation of all his people, with the plans, places, ways, and means to be employed in the accomplishment of all these grand and noble purposes! See him giving directions to his servants to make clothing—to cultivate and till the land—to construct arks—to journey by land and sea—to make tables, records, tents, altars, and tabernacles—to survey and divide land, lay off, regulate, and build cities, and how to captivate and destroy the same;—when, how, and where to plant, sow, reap, and gather the fruits of the earth—what is, and what is not good for the food and medicine of man and beast—what kind of beasts to be eaten, and which to be rejected as unclean—how to build houses, and erect splendid edifices and temples—and, finally, how his servants shall be commissioned to preach and administer his laws, and organize the church—*to go on their feet*, with one coat, having neither

* See Lexicon of Arts and Sciences. † See Barlow's Navigators' Supply, Anno 1597.

purse, scrip, nor salary, declaring faith, repentance, and baptism to all the world; preaching Christ and him crucified, and baptizing and confirming all who repented in the name of the Father, Son, and Holy Ghost; to administer the sacrament of the Lord's Supper, and the spirit, and to earnestly contend after the *best gifts*, and the faith once delivered to the Saints, till Christ should come in person on the earth, in great power, judgment, and glory, to eat and drink anew with all his Saints, and reign a thousand years as King of kings and Lord of lords.

But Palmer seems to be full as much opposed to, and ignorant of all these sublime works, as he would represent his God to be. And when you, Mr. P., can comprehend the manner and peculiarities pertaining to the construction of a ship—*her holes*, illuminated stones, with a director to steer by, &c., I would suggest that you ask yourself the question, if really necessary, could your god give revelations and directions how to build cities, temples, tabernacles, arks, ships, and compasses, for the accomplishment of his objects, and the temporal and spiritual salvation of his people? And if he could not display sufficient skill, power, and wisdom, I would also advise you to forsake, repent of, and turn away from such idolatry! and worship the true and living God, "for the hour of his judgments is come, and who shall be able to stand?"

We have now followed Mr. Palmer through his Internal Evidence (rather nonsense) against the Book of Mormon. His External Evidence (rubbish) is by far the most inferior and contemptible: it is the very dregs and quintescence of Billingsgate meanness, rubbish, and nonsense; and in the whole course of his last twenty pages against the Latter-day Saints he has not so much as signed his name nor noticed one passage of scripture, (this is the meaning of his *external*) and, therefore, we shall not degrade ourselves so much as to notice such an unhallowed bundle of nonsense, lies, and abuse.

We have seen him build the foundation of his sophisms on a subterfuge. We have seen him heap all manner of outlandish and slanderous abuse that he could lay his *pious*, unhallowed tongue to; resorting, in his last great frantic struggle, to an old, worn out, exploded, romantic tale for support. We have seen him misrepresent, misquote, garble, mutilate, interpolate, confound and falsify the Book of Mormon. We have seen him mistaken in quotations, passages, *inventions*, *discoveries*, and dates some 1400 and 1600 years; and cavilling and straining at imperfections like gnats, to make a man an offender for a word—to watch for iniquity and swallow camels! We have seen him ignorant of the character, attributes, and personality of God; ignorant of the Bible—of the errors and like passions of men—of the roots, formation, and translation of languages; and vindicating *Infant Baptism*, *Depravity*, and *Damnation!* We have seen him fighting against revelations, priesthood, and the restoration of the seed of Israel, and even against the true and living God, and running past infidelity into imaginary atheism and idolatry! We shall, therefore, bid him farewell for the present, until he again comes before the public and sufficiently apologizes, reconciles, spiritualizes, explains and asks forgiveness for the past. And in conclusion, Mr. Palmer, if you are ignorantly zealous, and wish to show yourself sincere and honest, and obtain salvation, we shall immediately look for you to seize your pen, and labour full as hard to correct the public mind about the Latter-day Saints as you have to traduce and misrepresent them; but if not, your production and its author *will wither, and droop, and die a natural death*, and sink into the shades of oblivion and forgetfulness.

DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTUS.

Tradition.—Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

Reason.—I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

Tradition.—Why, sir, the canon of scripture is full; and the very idea of any more revelation is the height of absurdity.

Reason.—Well, Neighbor Tradition, if you can prove your last assertion, viz., that "*the canon of scripture is full,*" you will do me a great favor, and save a soul from error.

Tradition.—I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, sir, our fathers, our mothers, our kindred, our neighbors, and our nation, have all testified that the scriptures are full. Thousands of protestant reformers, among every class and society, have borne the same testimony. And finally, almost every christian denomination for many centuries past, have proclaimed boldly and publicly, that the volume of scriptures was completed by the apostles, and that there was to be no more. What more evidence do you want?

Reason.—I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely tradition—the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the scriptures? If not, how do they know that the canon of scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions without one scriptural proof? "Cursed," saith Isaiah, "is he that trusteth in man, or maketh flesh his arm."

Tradition.—Do you suppose that so many millions of people are deceived upon this subject?

Reason.—If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived *themselves* with the vain traditions of *their* fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favour; but away with unfounded traditions.

Tradition.—I am not much of a scriptorian myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister, who has studied the Bible and preached these forty years. He will shew you that the Bible contains all that God ever has revealed, or ever will reveal to man.

[*Enter the Rev. Mr. Scriptus, with a Bible in his hand.*]

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce to you my unfortunate neighbor, Reason, who has lately embraced that fatal delusion—the Book of Mormon as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

Scriptus.—It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the scriptures as evidence?

Reason.—Most certainly. The scriptures are esteemed very highly, both by myself and by all who believe the Book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

Scriptus.—I will read to you, Mr. Reason, the 15th, 16th, and 17th verses of the third chapter, 2 Timothy. "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "That the man of God may be perfect, thoroughly furnished unto all good works."—You will perceive, Mr. Reason, that Timothy had enough scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

Reason.—Will you please to tell me, Mr. Scriptus, what scripture Timothy was acquainted with when he was a child?

Scriptus.—The Old Testament, I suppose; for the New Testament was not yet written.

Reason.—Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and his angels, while John was on the Isle of Patmos, did not

know that mankind had enough scripture years before, or in the days of Timothy's childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr. Scriptus, since you made the important discovery that all the scriptures given since Timothy's childhood are useless?

Scriptus.—I must confess, Mr. Reason, that I never thought of the arguments which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two following passages that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

Reason.—I do not perceive, sir, any such declaration in the passages to which you refer. It does not say that *enough* scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more; but it says that "*all scripture is given, &c.*" Leaving the man of God to be perfected by *all scripture* which should come to his knowledge, given at any period of time. Indeed, as a proof that more scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

Scriptus.—I perceive, Neighbor Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own arguments. But I have one more passage of scripture left, which I think is so pointed and definite against any additional scripture, that it will be your turn next to yield the argument, and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John's Revelations. I will read it,—"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of scriptures is full, and no more to be added.

Reason.—Well, Mr. Scriptus, as you have fled to your strong hold and last refuge, the battering ram of reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read, that prohibits God from adding more revelations?

Scriptus.—Oh, no! It is "man" who is under restraint, not God.

Reason.—You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

Scriptus.—But do you not think that the idea is there indirectly conveyed that God would give no more?

Reason.—Surely not; for the same restraint was placed upon man as early as the days of Moses, saying, "Thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

Scriptus.—I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other scripture that conveys the most distant idea that the volume of scripture was completed by the Apostles. But admitting that there is no scriptural evidence against receiving more revelation, yet the idea of receiving the Book of Mormon, or any thing else, as revelation without proof, is rediculous. What evidence have you that it is a divine revelation?

Reason.—I must cordially concur with you, friend Scriptus, that we ought not to receive any thing as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favour of the Book of Mormon as you have of the New Testament.

Scriptus.—As much evidence for that book as I have for the New Testament! I am astonished at your presumption! Why, sir, look at the great miracles which were wrought by the Saviour and his Apostles, in confirmation of their mission, miracles too, wrought publicly, and not in a corner: the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connexion with the church.

Reason.—How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own

eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

Scriptus.—Why, the New Testament says so.

Reason.—I think, neighbour Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection: First, you say that the New Testament is true, because miracles were wrought, because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, sir, that you have only the testimony of *six eye witnesses*, that there were miracles wrought in the days of the Apostles, viz., Matthew, Mark, Luke, John, Paul, and Peter: and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye witness either in the church or out of it, except those six have written and handed down their testimony.

Scriptus.—What! did not the lame man who sat at the beautiful gate of the temple testify that he was healed? And did not the blind man who received sight testify of it? And did not the multitudes who saw these miracles testify, saying, that notable miracles had been wrought?

Reason.—If they did testify, you and I never saw nor read their testimony, but are entirely dependent upon the testimony of the six writers afore mentioned. Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and we believe it on his testimony alone. Luke testifies that multitudes saw miracles, but the multitudes have informed us nothing about it.

Scriptus.—Your reasonings seem to be very conclusive and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbour Reason, can you bring forward as much evidence as there is in favour of the New Testament; that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, sir, bring forward as much as six witnesses at least, in order that the Book of Mormon may have the same claims to our faith that the New Testament has, so far as miracles are evidence.

Reason.—I can assure you, friend Scriptus, that we are not dependent upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses. Now please take your pen, Mr. Scriptus, and write out the evidences on this sheet of paper in two separate columns, and compare them, and see if one book has not as good a claim upon your faith as the other, so far as the the evidence of miracles is concerned.

(*Here Scriptus commences writing as follows:—*)

NEW TESTAMENT EVIDENCE.	BOOK OF MORMON EVIDENCE.
Six eye-witnesses testify in their writings that miracles were wrought in their day.	Sixty thousand eye-witnesses will testify that miracles are wrought in these days.
No witnesses have informed us that they were healed in the Apostles' days: it all depends on the testimony of the six.	Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.
The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.	The tens of thousands of witnesses to the Book of Mormon are living, and their testimony can be re-examined.
No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the Apostles' days.	Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

Scriptus.—I find, friend Reason, that I have been too much under the influence of my neighbour Tradition, to judge of things according to reason, and shall henceforth endeavour to shun his company, and shall esteem it as a great favor, if you will permit me to associate more frequently with you, for I am highly delighted

with the soundness of the reasons you have advanced, and think that you have honourably extricated yourself from the charge of delusion.

Tradition, who had attentively listened to the conversation, became very much excited on hearing himself so lightly spoken of, and abruptly left the room, muttering the following soliloquy: My old friends, Reason and Scriptus, have both forsaken me and treated me with contempt. But I don't care. Whatever my fathers believed I will believe too; for my great grandfather, Mr. Heathen Tradition, was highly respected by millions, and died a happy martyr in testimony of our cause, and my grandmother, Mrs. Roman Catholic, and my own dear mother, Mrs. Protestant, with all of her numerous descendants, have been almost inflexible in the faith of their fathers. And of all the Tradition family but a very few apostatise, and they are generally led away by the unpopular Reason and Scriptus families.

LATTER-DAY SAINTS' FAITH.

We believe in God the eternal Father, and his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgressions.

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are:—1st. Faith in the Lord Jesus Christ. 2nd. Repentance. 3rd. Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Spirit. 5th. The Lord's Supper.

We believe that men must be called of God by inspiration, and by laying on of hands by those who are duly commissioned to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

We believe in the powers and gifts of the everlasting gospel, viz., the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

We believe the word of God recorded in the bible, we also believe the word of God recorded in the Book of Mormon, and in all other good books.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many more great and important things pertaining to the kingdom of God and Messiah's second coming.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the western continent, that Christ will reign personally upon the earth a thousand years, and that the earth will be renewed and receive its paradisaical glory.

We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience unmolested, and allow all men the same privilege, let them worship how or where they may.

We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed we may say that we follow the admonition of Paul, we "believe all things," we "hope all things," we have endured very many things, and hope to be able to "endure all things." Every thing virtuous, lovely, praiseworthy, and of good report we seek after, looking forward to the "recompense of reward."

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